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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

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THE MISSIONARY LINK

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the **"Woman's Union Missionary Society of America for Heathen Lands,"** *incorporated in the City of New York, February 1, 1861, the sum of* _____ *to be applied to the Missionary purposes of said Society.*

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THE MISSIONARY LINK

VOL. XXXII. APRIL, 1901. NO. 4.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

AMONG the points brought forward by the Fourteenth Social Conference in India are these: Discouraging Nautch parties, promotion of widow marriages, raising the marriageable age for boys and girls, and discountenancing polygamous marriages, "which are opposed," says the Conference, "to the spirit of the Shastras and tend to degrade the marriage tie."

THE President of the Conference stated: "This is the only institution in India which brings to a focus the enlightened opinion and the aspirations of our educated countrymen on social matters. It is difficult to overestimate the silent influence that it exerts in educating public opinion. Every year it issues and distributes broadcast a large mass of literature on social-reform questions."

A VISIT was paid by the Lieutenant-Governor of India to Clarkabad, where is a settlement of a thousand native Christians. In an address made to them, he particularly commended the healthy agricultural life which was largely due to the efforts of missionaries, adding: "Clarkabad is a signal instance of what a Christian village can be, with its finances sound, its institutions, church, school, and dispensary, all self-supporting, and its agriculture flourishing. In these respects it affords a valuable example for the native Christian community, whose principal need is self-help and self-support."

THE recent Indian famine, among other results, "led to the establishment of a Widows' Home in Aligarh, under the M. E. Mission, where now are sheltered three hundred widows and their little ones." These will be trained for industrial and mission work, and weaving will form a prominent part of the instruction, using cotton raised on the grounds of the mission. Provision is also made for the blind who may be in need of special care in separate institutions.

THE *Bombay News* tells us, "Bengal has lost a rising poetess and lady journalist in the premature death of Srimati Banalata Debi, the editor of the Ladies' Journal *Antahpore*, and the gifted daughter of the well-known social reformer, Babu Sasipada Banerji."

AN appeal from Buddhists in Japan to missionaries in China has created much discussion, as they wish "to make it clear to the Chinese that we have no political and mercenary motives in sending missionaries to them, and to commend our religion in the most gentle, conciliatory, and loving manner." The *Christian* adds: "Such a document is indicative of the breaking down of prejudices against Christianity in quarters that have hitherto shown strong hostility to it as a 'rival' religion."

"THE ideal of China," says Mr. Stanley Smith (C. L. M.), "is in the past, and the nation is retrogressive. There is nothing in their religions to teach the people the nature of disinterested love."

IN EASTERN LANDS.

JAPAN—YOKOHAMA.

IN COUNTRY VILLAGES.

By Miss JULIA E. HAND.

IN Japan, a four-days' trip in the country for evangelistic work is not so simple and easy a matter as the uninitiated might suppose, for we must needs take our own beds and board, and a good part of the journey must be made on foot.

It was a glorious day in early December when we started to visit four stations in as many days, two missionaries connected with the Evangelistic department of our work, together with three faithful and efficient Bible women, each one of the latter with her own peculiar gift for service in the Lord's vineyard.

There are many experiences pleasanter than a long ride in a cold railway coach, where the only heat is that afforded by little charcoal stoves for the feet, where the seats are crowded with all sorts and conditions of men and women, and where the air is blue with tobacco smoke. But there are things worse, and these have the advantage of surely coming to an end before one is quite frozen or stupid.

At Kuki we left the train to find that we must wait several hours to connect with the branch that should take us to our first station. This was disappointing, but there was no help for it, and the noon hour being at hand we walked out into the village in quest of a quiet spot where we could eat our luncheon. Directly we had started, we heard the clatter of little wooden shoes behind us, and the noise increased as the procession was constantly reinforced. Children ran from the streets and houses, leaving their work and play, and as they followed us they laughed at us with a will, although we asked them not to do so. We led the jubilant, noisy throng into a quiet grove, and there on the ground we spread a blanket and opened our box, and revealed to a wondering crowd of boys and girls and babies, and even a few men and women, the strange things that foreigners eat and the peculiar manner in which they eat them. Our little audience edged nearer and nearer, until right about our very feet stood forty or fifty lost sheep and lambs, fainting because they had no shepherd. It was a beautiful opportunity, and Miss Pratt spoke the Gospel in simple words, while the one who was with her prayed silently and wished she could speak too.

We learned there was no Sunday-school nor Christian meeting of any kind in Kuki, so on our homeward way we left the three Bible women to spend Sunday and Monday there, and prepare the ground for what we trust will be a real work. It seems like promising ground, for the women returned on Tuesday reporting very full meetings and a spirit of vital interest among the people. Tracts were distributed and a promise to return given, and we now hope to go there in a few days for more seed-sowing. Thus the long wait in Kuki, which seemed a trial, we pray and trust may have its fruit in eternity.

The experience of that work will not soon be forgotten by the one who has been but six weeks in the sunrise kingdom. We slept in various places,—twice on a meeting-house floor, once on the floor in a native inn, once on the floor of a farm-house. We ate various kinds of food,—vegetables and soups and sauces and cakes that were purely Japanese, and we ate them in real Japanese fashion, sitting at tables a few inches high, and using chop-sticks! It is very often necessary to take Japanese food for courtesy's sake, but we were glad to have our own as well, and we cooked it over a *hibachi*, which is a small box containing ashes with a little fire of charcoal in the middle.

We got about from place to place in various ways,—twice we walked from one village to another. On one of these occasions the evening air was balmy and beautiful, and our road through fields and pine woods was lighted by a full moon, but when we walked next day a heavy wind blew in our faces, which made the journey difficult. One evening the rain fell in torrents, and yet on that very night native Christians walked miles, through roads thick with mud, to attend the meeting, and the house was well filled. Unbelievers composed a greater part of the congregation. Meetings were held both in the afternoon and evening, and we also had morning prayers with the Christians. All of these services were well attended and much interest manifested.

One of our Bible readers who has, I believe, an unusual gift for working with the young spoke to the children in two of the villages. Another of the Bible women had brought her violin, and this was a great help

in the meeting, especially in places where we had no organ. Believers were visited in their homes, and personal talks and prayers held in each house visited. The work in this locality seems in promising condition. It is a little of the fruit of Mrs. Pierson's labor, some of the precious works that do follow her.

We reached Yokohama on Saturday evening. It seemed strange to enter a house in shoes; to be warm without our wraps, to sit in chairs again and to eat food from a real table, and at last to go to sleep in an American bed! But the discomforts of country work are small, and not for one moment to be compared with the joy of taking Christ's Gospel into the dark places of this Empire.

What an unspeakable privilege it is to be an ambassador for Christ among those who do not know Him and so surely need Him!

CHINA—SHANGHAI.

VISITS IN THE NATIVE CITY.

By Miss Mary L. Irvine.

ONE afternoon my Bible woman and myself went to the native city to visit a woman who has been an inquirer for some months. She is the wife of a Mandarin, or official. As soon as we entered the court we were received by a number of women, seven of whom are the daughters of this official, who kept walking out and in through the guest-room evidently interested to hear what we were saying. Now and then he lingered behind a curtain which screened an open door.

These seven young daughters were dressed quite simply, their hair brushed smooth and glossy with a substance which is considered necessary to the toilet of a Chinese lady. Their faces were powdered white and lips painted pink. How little comes into the life of a Chinese heathen woman! — No books, nothing elevating to which she can turn. This second wife told us of her sad life; despised in the eyes of the first wife, a superior mistress whom she must serve. She has never known any freedom in following her own wishes, as she was bought when young by the man whom she serves.

Her son, a little boy, attends a Government school in Shanghai. One of the teachers in that institution is the son of a native minister. The Bible, or parts of it, are tolerated in the school, so that this boy is familiar with all the events in connection with the birth of Christ. Both the mother and her son are earnest in their desire to receive instruction in the Christian doctrine.

On leaving this woman a neighbor close by invited us into her home. The chief industry here is the manufacturing of paper money used by the heathen for worshipping, and burned to appease the spirits of ancestors in the unseen world. The walls of the room were covered with this material. When told that the burning of this is useless waste, the reply was, "Yes! we know that; but it is our custom and we must conform to it."

A widow whose husband died within the last year has lately shown interest in the Gospel. His tablet stands on a table arranged for the purpose. What a sacred thing this tablet is, because in it one of the souls of the dead man is supposed to dwell! His portrait is painted in delicate colors on a fine large scroll made of paper, hanging above the table. On that table offerings are made daily three times, of rice cooked, and occasionally other articles of food.

The most prominent object to be seen in all these homes is one idol, or two, as the case may be, covered in a glass case, inside of which hang dainty little red curtains partly concealing them.

The second Sunday of the new century brought us the great joy of seeing five added to our number by baptism. Mrs. Z———, who is over threescore, was a devout Buddhist five years ago, but heard the Gospel and then determined to seek salvation by Christ. Formerly a devout leader in her heathen society, she broke her vow and left all her former idolatrous practices. After years of waiting we have been most happy to receive her as a student into our new Bible School. It is most encouraging to see her progress in learning to read, the one desire of her heart being to lead her Vegetarian friends to know the True God.

Mrs. Tsang was baptized on her sick bed, her heart full of peace and joy in the midst of great suffering. For three years she refused to listen to the earnest entreaties of her son, a boy fifteen years old. One night she was so sick that all hope of her recovery was gone. Her son knelt in faith at her bedside and asked, believing that she would seek Jesus. His prayer was immediately answered in his mother's conversion. She testifies now from her dying bed that the

Lord has saved her. She loves to repeat the words of that hymn, "Onward, Christian Soldiers." At her baptism she asked what she could do now for Jesus, who had done so much for her.

ARRIVAL.

By Dr. Elizabeth Reifsnyder.

I REACHED Shanghai duly in December, glad that the long journey was ended. Dr. Garner had everything in good order at the Margaret Williamson Hospital, and I enjoyed seeing all about it looking in such fine condition. The husband of a grateful patient sent in a good Chinese feast, a few days ago, for doctors and assistants to enjoy. The Christian parents of a boy born in the Hospital two months ago could not be grateful enough to us, and they named him Stevenson.

So far as Shanghai is concerned, one hardly realizes that there has been a war, and that the country is still unsettled. Excepting for the large number of missionaries now residing here while affairs are being settled, one sees no change.

INDIA—CAWNPORE.

UNDER THE PURDAH.

By Miss Lillian E. Dietrich.

SHALL I raise the "purdah" and give you a glimpse into some of our 240 zenanas, where 566 mothers, wives, sisters, and daughters and daughters-in-law are visited regularly every week? Where they have already learned to read, the women in their leisure moments commit to memory the Bible verse for the week.

In the house of a native doctor, a Brahmin of high caste, we were met by his daughter-in-law, a widow, who was married when she was only eight years old, and can scarcely remember her husband, as he died a few months after her marriage. Since then, she has been obliged by Hindu customs to keep up her rigid weekly fasts and submit to the treatment given to all widows. Before her marriage she had attended school, and so knows how to read. She brings at once her Bible and repeats the verses she has prepared, and then together we open St. Luke's Gospel, which she reads slowly and thoughtfully, and afterwards, when the explanation is being given, her sad, dark eyes never leave the face of her teacher until the book is closed. In the next zenana we find another young widow who knows how to read, has prepared her Bible verse, but before she repeats it wants first to read a little in the *Life of Christ*. The chapter read was the 2d of St. Luke, from which she received her lesson for the day.

Going down several lanes we turned into a dark, narrow passage to the open court of a Mohammedan house. A group of men and boys looked up as we entered, and directed us to a steep flight of stairs. We found seven or eight women and three or four young girls in one of the rooms. One of the young girls was to be married soon, and two of the women were sewing on the wedding garments, and the room looked gay and bright with the pretty shades of silk and gauzy saries and chuddars they were preparing. We received a warm welcome here, and the sewing was put aside and low stools were brought for us. The young girl shortly to be married and her younger sister were trying to master the difficult letters of their own language,—the Persian Urdu,—and when the lesson was finished the Bible verse book was carefully brought out from its hiding-place, and the verses learned, repeated.

When we opened the Gospel for the Scripture reading, a daughter-in-law in the house stepped up quickly, saying: "Please hear my verses; I *will* say them even if he does beat me for it!" Her husband had forbidden her to learn verses or to listen to the Bible lessons and severely beaten her. She showed us the ridges made by his cane upon her arms and back, but said: "Let me come close to you, and I will whisper them very softly and he will not hear." The women exchanged frightened glances one with the other and warned her that he might be listening, but she replied: "I *must* say my verses to the Miss-sahib, else I will forget them." She whispered the sweet verses about God's love, while one of the young girls watched lest the young husband should come up unawares. All the women laid aside their work for the Bible lesson and drew closer while they listened carefully and attentively. We left, breathing a prayer for this household, and the young wife in particular, and also a prayer of gratitude that even in such bigoted homes the Lord had given entrance to the hearing of His Word.

HOME NOTES.

A RETROSPECT.

[READ AT THE FORTIETH ANNIVERSARY.]

NO period in the history of our race has been so fruitful in the development of women as the past forty years. Higher education has been a prominent feature, and not only have college doors swung open wide for ambitious students, but professions varied and exacting have been successfully embraced, and many a gifted woman's pen, in fields of science and research, has won life's highest prizes.

Benevolent activities taking a deeper hold on consecrated hearts, it was fitting that forty years ago an organization should have been projected, especially designed on a broader scale, for the uplifting of Oriental women, sitting crushed and listless in the chains degradation and superstitious custom had forged about them. Thus came into being the Woman's Union Missionary Society, which may justly be called a *new movement*, for, active as women have always been in good works, their place in organized societies was so subordinate that their opinions were an echo of their fathers' or husbands'.

Coeval with marshalling of the mothers came organized work for the children, under the popular title of Mission Bands, a movement appealing in so attractive a form to the young that even the name has since been a rallying-point in all denominations.

Forty years ago the profession of medicine began to attract earnest women, and our Union Society, realizing that here was a powerful remedy for the results of ignorance, early in its history appointed women physicians, whose greatest triumphs have been in consecrated hospitals, where suffering relieved, has led to a love for the Divine Physician.

Early also in our history our Union Society realized the imperativeness of creating a missionary literature for women. A periodical called, suggestively, THE MISSIONARY LINK was published for the first time exclusively in the interests of heathen women and children, and the history of their labors penned by our missionaries has aided largely in forming public opinion on this subject. Books followed, as *Kardoo* and *Shoshie*, and having a wide circulation, as they portrayed the hitherto unknown zenana life in pathetic pictures, promoted mission zeal in this country to an unusual degree. Translations for native converts of strong religious books like Stalker's *Life of Christ* or the devotional works of Andrew Murray have followed year after year.

And yet, looking back over forty years, the Union Society realizes that its richest results have been in the education of women for graver responsibilities, and in the denominational societies it incited to action. At the time of its organization no existing denominational society was willing to incorporate a distinct movement for women in its work.

Faith of a high order, vision wide and prophetic, were needed to develop the idea that women could independently decide on needy fields in the East, select missionary candidates, and, not least, devise plans to raise and dispense needful funds. That the time was God's time no one can doubt who has followed the history of woman's independent work, notably in the formation of union organizations in this country, such as the Woman's Temperance movement or that of the Young Women's Christian Associations and others of a kindred nature.

If it be true that "the first step costs," what may not be claimed for the Union Society, which demonstrated the way in spite of obstacles none the less real although intangible?

Denominational societies followed in the train, adopting or modifying many of the original methods of our Union, and with their obvious peculiar advantages are circling the globe with their representatives. What would have been the fruits, if a *National* Woman's Union Missionary Society could have been sustained, transcends the faith of the most hopeful.

To the question, "Is there then no place for union movements?" one answer may be found in the existence and increasing popularity of similar organizations formed in less than thirty years, such as the China Inland Mission, the Student Volunteer Movement, and the rapid growth of the union spirit in foreign lands.

Mighty results! feeble powers! Such are the antonyms, but by the might of the Holy Spirit they can be transmuted to limitless possibilities. S. D. D.

AN ECHO FROM THE FORTIETH ANNIVERSARY.

THE limited space of our periodical prevented reporting in full many of the inspiring addresses given at our Fortieth Anniversary, but it will be our pleasure to print from time to time some of the rich material which lies before us. We are happy now to reproduce in full the beautiful tribute of Mrs. J. T. Gracey to our first President, Mrs. T. C. Doremus, as given in her retrospective address:

"The great success of this enterprise (W. U. M. S.) was largely due to the one who was elected its first President, that Princess of American Christian Womanhood,—Mrs. Doremus. To the administration of the affairs of this Society she brought her brilliant intellectual powers, her loving, devoted heart, her eminent social culture, her clear perceptions of Christian stewardship, her loyalty to Church but independence of womanly action, her broad and catholic spirit, and laid them all at the Master's feet, to be used for this great experiment, which needed the most judicious administration.

"She lives to-day in the various organizations throughout the world. The years have not effaced her memory, and as long as woman's work is carried on throughout the Orient she will live in human hearts. She stamped upon the Society her individuality and saintly spirit.

"I thank my God upon every remembrance of her, that my life came in touch with hers and that I was permitted to have fellowship with one who knew so intimately the mind of Christ."

MEMORIAL.

IF ever a translation from the Church militant to the Church triumphant came to one of the Master's most devoted, ardent followers, it came to Mrs. J. Howard-Smith, our beloved Vice-President. Early connected with our organization by a Mission Band when her husband was rector of the Church at Washington Heights, New York, she continued to serve us in many a position. While in our vicinity she was an unfailing attendant at our council board as a most efficient manager, bringing to it rich stores of wisdom and experience, and holding with rare gentleness but persistence to the development of principles in our administration. Once, when asked the secret of her power, she replied: "I always determined to follow the march of missionary events with *assiduous study*, realizing that nothing so develops the judgment as an intelligent and clear perception of the cause." Would that her rare example in this particular were more often followed by those who are represented on governing boards!

Gifted with great intellectual powers and a rarely graceful pen, it was our privilege to be indebted to her for many of our choicest publications, and although the fully absorbed wife of a pastor, and the mother of a large family, she never denied this service to our Union Society. Never was she heard to say, "I have too much to do"; and when often cautioned for her indefatigable labors, with her beautiful smile she always answered, "All my life I have been accustomed to work, for as a child Saturday was not an authorized school holiday."

After her removal to Philadelphia, she kept in intimate connection with all the details of our work, and her letters, many written in failing health, but always so choice and stimulating, have the stamp of entire consecration to the foreign mission cause.

No one who ever came in contact with her could fail to be impressed with her rarely beautiful expression, suggestive of a peace of soul, and submission to the will of God, which stamped her intimate communion with Him.

Truly had she learned the secret of "that sacred alchemy by which bitterness is converted into kindness, the gall of human experience into gentleness, ingratitude into benefits, insults into pardons."

Thus through a long, self-denying, and arduous life was she magnifying the grace of God, and for her truly can we appropriate the lines of Longfellow:

"To thee [death] is not
So much even as the lifting of a latch,
Only a step into the open air
Out of a tent already luminous
With light that shines through its transparent walls."

S. D. D.

MARY S. ACKERMAN HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

FOR MISSION BANDS.

THE GURU'S FAMILY.

By LILLIAN SMITH.

IN one of the homes that I visit in Allahabad, lives the Guru or head Sarth. The Sarths are Hindus who, seeing the folly of idol worship, have forsaken it, and believe in the existence of one God, whom they call Kadha Swami (Kadha is the name and Swami means master). In this house meetings are held morning and evening, and are attended by crowds of very respectable people. When the meetings are over the people stand up in a double row with folded hands, and as the Guru passes down on his way out, each one gives a little bow and raises his folded hands to his head, that being a sign of great respect among the Indians.

In such great reverence is this Guru held, even as he passes down the street, the wives of his followers send their children out to look at him. Some of the Indian chiefs also are among his disciples, and they often invite this Guru with his whole family to come and hold meetings in their estates.

These people are, as you may expect, very bigoted, and I have often wondered how I was called to teach three of this Guru's daughters, in a house which is, as it were, the very Temple of Sarthism. The eldest prepares her lessons carefully and shows a special interest in the Bible, every question being promptly answered. She never fails to ask me to further explain what she has not quite understood, and when the spiritual part of the lesson is brought out, one cannot fail to see how great her interest is. On one occasion as I was marking her Gospel lesson for the next week, she said: "Oh, do give

me a longer lesson in this book; I do so love it!"

The second is a selfish, wayward child, who used to say, "I will learn if you do not give me the Bible verses," and of course I refused to teach her on such terms. This went on for about six months. At last one day she came to me and said, "I will learn texts and listen to the Bible lesson now if you teach me." She also has become quite interested, and of her own accord listens quite interestedly to her sister's reading her Bible lessons after she has recited. She often tells me to give her the lessons on the Crucifixion, and is quite struck with Christ's great love for us. This child, who at first was most reserved in manners, has now grown quite fond of me, and obeys me at times when she will no one else. One day just as I rose to leave, I was surprised when the child threw her arms around me and said, "I love you so much!"

Although bigotry and the fear of being an outcast from their relations and friends holds back many a believer in the Word from openly acknowledging Christ, yet we see the power of the Word is changing hearts when they are willing to listen to it.

OUR LITTLE MEETING.

By HELEN K. STRAIN.

SINCE my connection with our Yokohama school I have not been so touched as by a little incident which happened one Sunday evening as I came out of my room just before supper. Two of the schoolgirls met me in the hall and said, "May we have a prayer-meeting in your room after prayers to-night?" The request was a surprise, for all our former prayer-meetings had been held at my invitation.

When the time came, all of the junior class appeared with their Bibles. I suggested that we find verses about prayer, and with no help from me they turned to their Bibles and read verse after verse without the least hesitancy. The earnestness and fervor of their prayers, the feeling of perfect sympathy, and the unmistakable manifestation of the Spirit's presence, it is impossible to write; only those who have had the same experiences know the joy and strength they give.

I asked my class at Thanksgiving to give me their reasons for it, and here are some of their reasons, which I send without correction. "I thank God for His exceeding blessing which He bestowed upon me during this year. He gave me the heart to love Him more and more; For the abundancy of my daily needs, and for His great merciful kindness and also for the exhaustless beauties of the world."

"I thank for the happiness that I can learn many things in such a good school. I thank because my heart is full of thanks."

A PRESENT.

By EDITH H. MAY.

I RECEIVED a present the other day,—a native Christian girl. The father is a drunkard, and I fear the girl would go wrong if left with him, so I have accepted the gift. I enclose a copy of the note by which he makes her over to me:

"MISS SAHIB:

"I give this girl to you his name is ——— daughter of ———. So I give you the full power to you for this girl everlasting.

"No authority nor father nor mother.

"I am very much thankful to you forever."

WHAT SARA CASS WRITES.

I HAVE left the Orphanage, and am now in the Lily Lytle Broadwell Memorial School. We have five teachers in the school, who are always kind to the thirty-five girls here, and I like them very much. We have ten rooms for our school, of which one is used as a chapel and kept clean and tidy. We rise at five o'clock in the morning, and have our prayers at six, and learn our lessons till eight, and our school breaks up at half-past three. Afterwards we play about in a large compound and take our dinner. We have meetings almost every evening. On Monday one of our teachers takes our Bible class, on Tuesday Miss Collins takes our Y. W. C. A. meeting. Wednesday evenings are free, and on Fridays we have our drill class, which I like very much and manage to do the exercises pretty well. I love my country and people, but, unfortunately, we have no flag of our own; we are, as you know, under English government. I hope, when I am older and educated, to do something for my poor country and countrywomen.

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from February 1 to February 28, 1901.*

NEW HAMPSHIRE.

Concord.—Concord Br., Mrs. E. C. Eastman, Treas., toward support of Fanny E. Minot, Cawnpore,	$10 00	
Mrs. Jas. Minot, for photographs,	1 00	
Total,		$11 00

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas: Working Girls' Ass'n (Montreal, Canada), per Mrs. S. H. Frost, for support of girl, Calcutta,	$30 00	
Mrs. Chas. Jones, for Miss E. Roderick, Allahabad,	100 00	
Hatfield.—"Real Folks" Band, Miss M. A. Morton, Treas., for Dr. Rose Fairbank's work, Jhansi, and for Life Membership of Mrs. Mary D. Porter,	50 00	
S.-S. Class of Young Ladies, per Mrs. R. M. Woods, for M. S. A. Hoyt Hospital, Jhansi,	5 00	
Haverhill.—Zenana Society, Miss S. N. Kittredge, Treas., for Life Membership of Mrs. Sarah A. Tibbetts,	57 00	
Taunton.—Miss K. I. Sanford, for support of child, Cawnpore Orphanage, 20.00: for evangelistic work, Shanghai, 10.00. Total,	30 00	
Total,		$272 00

CONNECTICUT.

New Haven.—Mrs. F. B. Dexter's subscribers: Miss Apthorp, 5.00; the Misses Bradley, 7.00; Mrs. T. G. Bennett, 25.00: Mrs. F. B. Dexter, 10.00; Mrs. J. M. B. Dwight, 2.00; Miss Edwards, 1.00; Mrs. Samuel Harris, 1.00; Mrs. J. M. Hoppin, 1.00; Mrs. J. S. Hotchkiss, 2.00; Miss Rose Munger, 2.00; Miss Rose Porter, 2.50; Miss M. E. Scranton, 10.00. Total,		$68 50

NEW YORK.

Astoria.—Miss E. B. Smallwood,	$5 00	
Brooklyn.—Mrs. C. P. Lane,	2 00	
Mrs. R. W. Forbes,	10 00	
Mrs. Wm. J. Forbes,	5 00	
Mrs. B. W. Clarke,	200 00	
Mrs. Peter McCarter (Light Bearers Band, Mrs. A. E. Wood, Treas.), yearly payment to M. W. Hospital, for "Bethune Bed," in memory of Dr. Divie Bethune McCarter,	25 00	
Glenville.—Miss J. A. C. Harmon,	5 00	
New York City.—A Friend, for salary, second year, of Dr. Rose Fairbank,	600 00	
Miss L. P. Halsted,	10 00	
Mr. S. R. Stone, 100.00; Mrs. S. R. Stone, 150.00; toward salary of Miss E. Irvine,	250 00	
"Mary E. Hays Mem'l Band," Miss A. K. Hays, Treas., per Dr. Sabine, toward pledge for Cawnpore,	50 00	
Friend, to support of "Louie," Cawnpore Orphanage,	30 00	
Subscriptions to *Missionary Link*,	13 00	
Plattsburg.—Mrs. M. K. Platt's collection: Mrs. Bailey, .50; Mrs. J. H. Myers, 5.00; Mrs. F. B. Hall, 10.00; Miss Bixby, 1.00; Mrs. Carlisle, .50; Mrs. C. Thomas, 1.00; Mrs. Clara Miller, 1.00; Mrs. I. W. Velsey, 1.00; Mrs. Cornett, 1.00; Mrs. Jas. Bailey, 1.00; Mrs. M. P. Myers, 10.00; Mrs. John Martin, 1.00; Miss L. Gilliland, .50; for *Links*, 10.00; Mrs. Laforce, .50; for support of pupil in Miss Gardner's High School, Calcutta, 50.00; Mrs. D. Kellogg, 1.00; Miss Helena Augustin, 2.00; Miss Lizzie Hubbard, .50; Mr. Clark, .50; Mrs. Chappel, 1.00; Mrs. Gillotte, 1.00. Total,	100 00	
Poughkeepsie.—Lyndon Hall, per Mrs. S. W. Buck, for Clara Munger, Bible Reader, 60.00; for special work, Calcutta, 20.00. Total,	80 00	
Yonkers.—Leake and Watts Orphanage, per Miss B. King, for child, Cawnpore Orphanage,	12 00	
Total,		$1,397 00

NEW JERSEY.

Newark.—Mrs. P. H. Ballantine, for salary of missionary, Cawnpore,	$200 00	
Morristown.—Mrs. F. W. Owen,	$50 00	
Invalid's Aux., Mrs. H. W. Buxton, Pres., for Kubatharia, Calcutta Orphanage,	8 80	
Total,		$258 80

PENNSYLVANIA.

Bethlehem.—Mr. E. H. Williams, Jr., to complete payment of Life Membership,	$25 00	
Germantown.—Mr. Chas. M. Luken's Bible Class, in charge of Mr. Chas. Scott, for Miss M. J. Irvine's work, Shanghai,	20 00	
Philadelphia.—Philadelphia Branch, Mrs. Wm. Waterall, Treas.: For freight on barrel to Dr. Reifsnyder, 2.50; Agnes W. Leavitt Scholarship, 30.00; Sallie Crozer, Calcutta Orphanage, 30.00. Total,	62 50	
Scranton.—Scranton Br., Grace Ch., Ref. Epis., Rev. Geo. L. Alrich, Pastor: From Bible Class, for Anna Joseph, 10.00; Y. P. S. C. E., for Jane, 25.00; both of Cawnpore. Friends, for Zoo Zien, 7.50; King's Daughters, for Soo Ngoo, Shanghai, 20.00. Total,	62 50	
Total,		$170 00

OHIO.

Cincinnati.—Cincinnati Br., Mrs. M. M. White, Treas.: Broadwell Doremus Band, toward salary of pharmacist, M. W. Hospital,	$50 00	
Scholarship, Calcutta,	50 00	
For support of Maiza Oto, Japan,	40 00	
Total,		$140 00

ILLINOIS.

Chicago.—Mosely Mission S.-School, for M. A. M. School, Cawnpore, per Mr. Z. Stiles Ely,		$15 00

TWENTIETH-CENTURY FUND.

From February 1 to February 28, 1901.

Sanbornville, N. H.—Miss H. Dow,	$1 00	
Elizabeth, N. J.—Mrs. S. H. Clark,	1 00	
Morristown, N. J.—Mrs. F. W. Owen.	5 00	
Newark, N. J.—A Friend, 1.00; Mrs. Jos. S. Mundy, 2.00. Total,	3 00	
Lambertville, N. J.—Mrs. T. H. Studdiford,	1 00	
Port Penn, Del.—Miss S. B. Cleaver,	2 00	
Washington, D. C.—Mrs. J. Van Allen Shields,	1 00	
Western Springs, Ill.—Mrs. F. Crumbaugh,	2 00	
Total,		$16 00
Grand total,		$2,348 30

ELIZABETH B. STONE, *Ass't Treas.*

SUBSCRIPTIONS TO MISSIONARY LINK FROM FEBRUARY 1 TO FEBRUARY 28, 1901.

Miss Rose Porter, .50; Miss M. E. Scranton, .50; Providence Aux., Mrs. Campbell, .50; Mrs. Chesborough, .50; Cincinnati Br., 1.50; Mrs. J. J. Wood, .50; Miss E. B. Smallwood, .50; Miss S. B. Cleaver, .50; Mrs. Henry Lay, .50; Phila. Br., 7.50. Total, $13 00

HELEN LOUISE KINGSBURY, *Treas.*

RECEIPTS OF THE PHILADELPHIA BRANCH, FOR FEBRUARY, 1901.

From Mary A. Boardman Fund,	$30 00	
From second division, estate of Harriette A. Dillaye,	3 32	
Through Mrs. B. Griffith, Mrs. Gustavus W. Knowles,	50 00	
From Mrs. A. F. Lex, general fund, 3.00; boxes, 2.00. Total,	5 00	
Anniversary collection,	21 20	
Total,		$109 52

MRS. WM. WATERALL, *Treas.*

RECEIPTS OF THE CINCINNATI BRANCH.

Annual Collections for 1900, by Mrs. A. C. Kemper.

Miss Stewart, and *Link*, 1.50; Miss Thalheimer, and *Link*, 2.00; Mrs. George C. Newton, *Link*, .50; Mrs. William Woods, 2.00; Mrs. I. H. Taft, 1.00; Mrs. Harry Kemper, 1.00; Mrs. B. B. Whiteman, 1.00; Mrs. R. Dymond, 5.00. Total, $14 00

NEW LIFE MEMBERS.

Hatfield, Mass.—Mrs. Mary D. Porter, by "Real Folks" Band.
Haverhill, Mass.—Mrs. Sarah A. Tibbetts, by Zenana Society.
Bethlehem, Pa.—Mrs. Ophelia L. Bemis, Pauline Wilhelm, } By
Evanston, Ill.—Madeleine Richardson, Marjorie Richardson. } Prof. E. H. Williams, Jr.

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed, as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

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FRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired.

Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen.

Old linen is very much needed for hospital use.

ENDOWED BEDS IN MARY S. ACKERMAN HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

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Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey, Mrs. Mary B. Humphreys Dey, } Anthony Dey.

ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA.

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OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones—, Mary Ogden Darrah— } Mrs. E. Stanislaus Jones.
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher—, Ruthy B. Hutchinson— } Plymouth Foreign Missionary Society.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emily W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Druscilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff—, Elizabeth W. Clark— } Mr. Richard L. Wyckoff.
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band," California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— { Miss Norris. Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughters.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Bed—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans— { Mr. George G. Yeomans. Mrs. Anna Yeomans Harris. Miss Elizabeth L. Yeomans.
Mrs. Mary B. Humphreys Dey—, Mrs. Sarah Scott Humphreys— } Anthony Dey.
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.

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